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Oracio in the service-books), which is recited in the ordinary of the nuptial mass after the canon and just before the *Pax Domini*; the prayer is that beginning 'Deus qui potestate uirtutis,' which begs that the bride 'sit ut rachel amabilis uiro. sapiens ut rebecca. longeva et fidelis ut sara.'¹ Many times during the service the divine blessing is invoked on the couple with the sign of the cross (1707). Later in the tale (1819) the ritual *Benedictio thalami* by the priest is mentioned, and sounds oddly before the unblest scenes which follow.² Truly the church did all she could for January. The withering irony which pervades this strange tale lurks in this part too. The bride did not receive the wisdom of Rebecca and the fidelity of Sarah entreated for her; even though all was made secure enough by ceremonial (1708).

Dr. Skeat thought that 'to receyve the holy sacrament' referred to the sacrament of matrimony. The phrase, here as commonly, perhaps rather means the receiving of the Eucharist ('huius sacramenti susceptio,' mentioned in the *Postcommunio* of the *Missa Nuptialis*); which was still required of the couple in the first Prayer Book of Edward VI, and is recommended in the modern English rite. The marriage service, like ordination and many others, was incorporated in the mass.

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THE STORY OF SOPHONISBA.

The editor of Painter's *Palace of Pleasure* (London, 1890, vol. i, p. lxxxiii) gives as the "origin" of the tale of Sophonisba, Petrarch's *Triumphs*—Painter's story being a translation from Matteo Bandello. Petrarch, to be sure, devoted to the lovers Sophonisba and Massinissa some eighty lines of the *Triumph of Love* (chapter II in the Aldine edition of the *Rime*, beginning *Stanco già di mirar*,

¹ From the Westminster Missal (Bradshaw Soc., London, 1897), III, col. 1241. It occurs, in the same position, in the Roman Missal, and in others; it occurs also in the first Prayer Book of Edward VI, and in an altered form in the modern English service. Dr. Skeat (*Chaucer*, v, 359) was evidently thinking of two prayers, far apart, in the latter, one of which merely mentions Isaac and Rebecca, and the other Abraham and Sarah, as ideals of married life.

² *Ib.*, col. 1243. A form of benediction and incensing is given by Pichon, *Le ménager de Paris* (Paris, 1846), I, lxxxvi. Wyclif scoffs at the friars and their costly censers for censuring beds (*English Works hitherto Unprinted*, ed. Matthew, E. E. T. S., 1880, p. 323). It seems likely that this rite may be derived from something in the pagan Roman marriage ceremonial. The *lectus genialis* figured in the nuptial ceremony of *confarreatio*, and the *Genius* of the paterfamilias was worshipped by him with incense. The Western marriage service is very closely connected with the ancient Roman ceremony.

non sazio ancora), but it is in his *Africa* that the story is given in detail and with plentiful discourse, taking something like a thousand lines (books v, vi). Bandello seems to have made use of Petrarch, translating various passages from the *Africa*.

Miss Scott (*Elizabethan translations from the Italian*, pp. 15, 178), doubtless on the authority of the note in the *Palace of Pleasure*, cites Petrarch's *Triumphs*, and not the *Africa*, as a source of the story.

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LE MOT *Poilu*

Bien des personnes se demandent d'où vient le mot *poilu*. Dans une conférence donnée dernièrement à la Société des Conférences à Paris, M. Barthou affirme qu'on a déniché ce mot dans *le Médecin de campagne* de Balzac.¹ Ce livre parut en 1833 et il y est dit qu'au passage de la Bérésina le général Eblé, qui commandait les pontonniers, n'en put trouver que "quarante-trois assez poilus pour entreprendre la construction des ponts." Est-ce là une coïncidence ou une explication? M. Barthou aurait pu ajouter que le mot *poilu* se trouve aussi dans *le Père Goriot* de Balzac. "Avez-vous vu," dit Vautrin à Rastignac, "beaucoup de gens assez *poilus* pour, quand un camarade dit: 'Allons enterrer un corps' y aller sans souffler mot. . . ." Et ailleurs: "Bien, mon petit aiglon! Vous (c'est Vautrin qui parle à Rastignac) gouvernerez les hommes; vous êtes fort, carré, *poilu*."

Selon Balzac, donc, *poilu* signifie la quintessence de la hardiesse, de l'énergie, de la résolution. Un journal du front, *le Poilu sans poil*, donne une définition pleine et savoureuse des imberbes poilus qui combattent pour le beau pays de France.

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A NOTE ON *Wilhelm Tell* IV, iii, 3

The modern use of *Gelegenheit* fits the context of the expression *Die Gelegenheit ist günstig* so perfectly that few realize that Schiller employed it here in another sense.

Of every hundred Germans, ninety-nine would doubtless render *Gelegenheit* by opportunity. Naturally enough, then, the editors of American school editions (Carruth, Deering, von Minckwitz,

¹ Cf. Nohain et Delay, *l'Armée française sur le front, 1914-1915*, Oxford, 1916.